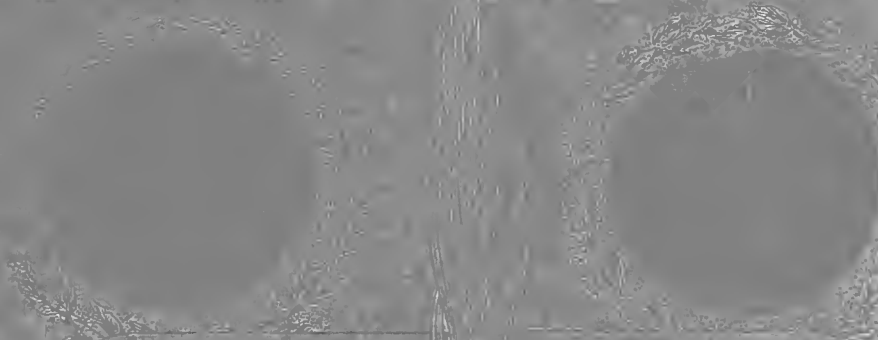


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## SUPPLEMENT

—TO—

# JUVENILE INSTRUCTOR.

VOL. XXXVI.

SEPTEMBER 1, 1901.

NO. 31.

It has become a well recognized fact that no young man or young woman is well fitted for the keen competitive struggle now necessary to gain a living unless he has a good business training. Every one must know something of business laws and methods. It is for this reason that the JUVENILE has pleasure in placing before its readers a few items on two very important subjects in a business training—*bookkeeping* and *shorthand*.

## BOOKKEEPING.

In speaking of this subject, only the three principal systems used in Utah—the *budget*, the *tablet*, and the *cabinet*— will be noted. And, as it would be impossible to thoroughly discuss even these in a brief space, the JUVENILE will give below sample transactions, taken at random from about the middle of each text, and, after their characteristics are pointed out, the reader can judge as to the most practical and efficient.

(1) The **BUDGET SYSTEM**: This is a text book system, in which the student simply copies down transactions. There is little or no actual business.

Below is work taken, as indicated, from page 49 of the Sadler-Rowe «Business Book-keeping and Practice.»

Oct. 16, Bought bill of merchandise from Duer Hardware Co., on account, \$1250.

Received from G. B. Dean & Co. in full of account (108 p) their draft on J. F.

Wiggins, at 60 days' sight in our favor (136 b) which has been accepted, \$4398.

Paid clerk's salaries in cash, \$85, (149 b).

18, Sold Arthur Grayden merchandise on account, \$514.91.

Bought bill of merchandise from Harold Wayne on account, \$1433.34.

Bought fire-proof safe (175 b) for cash, \$170.

18, Received from Arthur Grayden his note (136 b) at 30 days with interest in payment of bills of Oct. 3 and 8, \$555.74 (108 n).

Paid for letter paper and envelopes, \$6.50 (149 a).

Received cash for note due tomorrow, \$93.67 (137 d).

Paid taxes on Charles St. Building \$35. (97 c).

20, Sold Chas. F. Foster & Co. on account merchandise per bill, \$764.97.

Paid bill for books and stationery purchased at beginning of busines, \$35. (149 a).

This is by far the easiest system. It requires the least work from the teacher and

the least thought from the student. Any advanced student can act as teacher to those following him.

As a practical, efficient course this seems to stand last in point of excellence among those mentioned above.

(2) The **TABLET SYSTEM** stands next above this in rank. This is a sort of semi-text book course and is more comprehensive and practical than the budget.

Below is a sample of the instruction given in this system, taken from the Dry Goods Business pp. 108-110.

Sell cards 60 and 69 to L. D. Stafford, on account.

Sell card 61 for cash.

Sell cards 42 and 51 for cash.

Sell cards 43 and 52 for cash.

Sell card 62 for cash.

Pay 45 cents in currency for replacing glass in store.

Sell card 70 for cash.

Sell card 44 for cash, 53 cents.

Borrow \$100 of J. P. Underwood, giving the firm's note, payable on or before thirty days after date, with interest at 6 per cent.

Pay C. C. Cooper cash, \$50, on account.

Pay W. V. Parker cash, \$20, on account.

Pay City Gas Co., gas bill, cash \$1.50.

Pay W. G. Evans, \$20, on account.

Sell cards 58 and 67 to N. Edgar, on account.

Sell card 50 for cash.

Before discussing the cabinet system we wish you to note the following points in the *budget* and *tablet*:

a. The student is dealing entirely with fictitious persons and firms, except in cash transactions, which are always with the teacher.

b. In every case he is told from whom he must buy and to whom he must sell.

c. *He makes no real transactions but simply copies the entry he would make if he had made a transaction.*

(3) In the **CABINET SYSTEM** all this is changed, for the verifying of which statement see the following, taken as the others, at random from about the middle of the course.

Draw a draft at five days' sight on the Commercial Exchange for \$100 and give it, less a discount of 5 per cent, to someone whom you are owing on account.

Buy merchandise at the Emporium, giving your note at ten days without interest in part payment, the balance to remain on account. Two days after date of this note, prepay it, less a small discount.

Make three sales to students, each sale being on different terms of payment.

Make five purchases of students, each purchase being on different terms of payment.

Make three sales to the Commercial Exchange, one for cash and balance on account; one for note, cash and on account; and one for such bills receivable as they may have to give you; credit or debit them for the difference as the case may be.

Effect a settlement in full of account with some one who is owing you by allowing them a discount of 3 per cent for advance payment.

Make two purchases from students, each on different terms of payment.

Effect a settlement, if possible, with some one whom you are owing by prepaying the account less 2 per cent for cash.

Collect all bills receivable on hand, less a discount. If you are not successful in doing this, discount those that remain at the bank.

In the above, note especially these points:

(a) The student always deals with *actual* persons, usually fellow students, and with real school banks, etc.

(b) He must use his own judgment as to how much he will buy, what he will buy, and from whom he will buy.

(c) He *makes* the *actual* transaction and then enters the same in his book. In this system the student does *real business*, not *copying*, from the very beginning.

For these reasons this system easily takes first place among those mentioned. It is taught in this City by the Salt Lake Business College only, this school having the exclusive control of it in the State. It is used in every leading business college in the United States that is able to secure the privilege.

This course is pre-eminently the best for fitting a young person successfully to take charge of a complicated set of books without learning how after he gets the position.

## SHORTHAND.

There are taught in Utah business colleges three systems of shorthand—the Pitman, the Munson, and the Gregg. The first two have for many years been recognized as standards and are too well known to need comment here. The last named, the Gregg, has been in use but a few years and yet in this brief time it has gained an international reputation, demonstrated its many advantages over the other systems named, and has supplanted them in many of the best commercial schools of the country. It can be recommended:

BECAUSE,—

1. It is the easiest system to learn, the easiest system to write, and the easiest system to read.
2. It has but thirty-two simple rules—other systems from two hundred to five hundred.
3. Every character in Gregg's Shorthand is taken from some long-hand letter—no awkward strokes.
4. It is written in but one position—on the line—not above, on, through, and below the line.
5. It is written with but one thickness of line—not first heavy then light.
6. In learning this, you will save from one-half to two-thirds the time required for the old systems.
7. You can write business letters from dictation in Gregg's Shorthand after the fifth lesson.
8. Many reporters and teachers of national reputation have changed to the Gregg system after a shorthand experience of from fifteen to thirty years, and more are changing every day.
9. Ninety-five per cent of all Gregg pupils can reach a speed of from 100 to 200 words per minute, while less than 60 per cent of Pitman students reach a speed of 100 words.
10. Gregg students become enthusiastic—others discouraged.

11. One young man, a *night school* student, wrote 216 words per minute before he had studied the subject six months. He works at Walker Bro's, bankers, during the day. He writes the Gregg system.

The school using the Gregg is prepared to verify every statement made above, and stands ready to do so.

# FIRST LESSON IN GREGG'S SHORTHAND.

---:oOo:---

Write by SOUND, omitting all silent letters; thus for cat write kat, for knee write ne.

The alphabet is given in sections. Practice the following forms until you can write and name them without the slightest hesitation:













K G R L N M T D (up)

The vowels A and E are represented by large and small circles:

A O E O

To remember these vowels, write the ordinary forms of the letters in longhand, thus *A E*. By omitting the connecting strokes you get large and small loops or circles, and these represent the vowels in shorthand.

It is sometimes necessary to distinguish between the short and long sounds of the vowels. This is done by placing a dash under the circle to indicate the long sound, but this can generally be omitted in practical writing. Practice the following examples:

Ran	r ā n		Neck	n e k	
Rain	r ā n		Make	m ā k	
Met	m ē t		Egg	e g	
Meet	m ē t		Key	k e	
Mat	m ā t		Me	m e	
Mate	m ā t		Deck	d ē k	

Through arrangements, made directly with the inventor, the Salt Lake Business College has the exclusive right to teach the Gregg system of shorthand in Utah. If any other school in Salt Lake City teaches the Gregg, it must be done with this school's consent. Schools not so doing have to use old and out-of-date books, and to obtain these by indirect and doubtful means.

Yale University has recently honored the Gregg Shorthand with the highest scientific endorsement ever given to a system of shorthand writing. Its Psychological Laboratory has issued a pamphlet entitled: "Researches on Movements Used in Writing." The report consists of sixty-three pages giving an exhaustive account, with numerous illustrations, of the elaborate experiments conducted by the Yale Psychological Laboratory to determine the relative ease with which movements in writing can be made. In summarizing the results of the experiments, the report speaks of the Gregg Shorthand and says: "This system of shorthand is the most rapid yet devised."

---

Circulars giving complete information concerning the above systems can be secured by writing to the SALT LAKE BUSINESS COLLEGE, Templeton, Salt Lake City, Utah.

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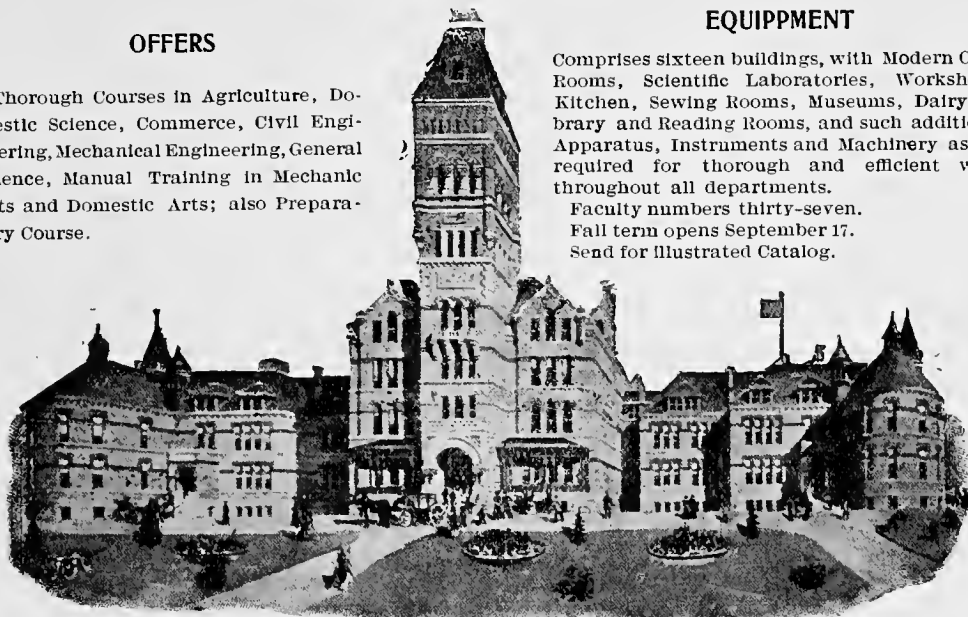
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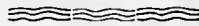
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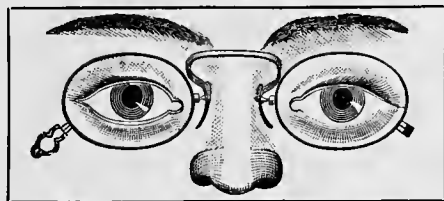
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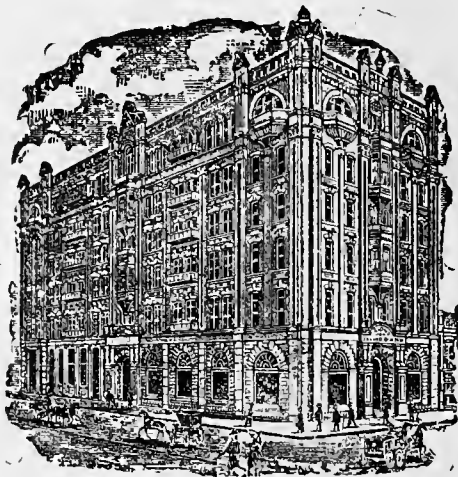
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PRESIDENT JOSEPH W. McMURRIN.



# JUVENILE INSTRUCTOR

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## LIVES OF OUR LEADERS.—THE FIRST COUNCIL OF THE SEVENTY.

PRESIDENT JOSEPH W. McMURRIN.

THE subject of this sketch is the latest chosen President of the First Council of Seventy, and is the youngest of the seven who preside over the numerous quorums of Seventies throughout the Church. He is the son of Joseph and Margaret Leaing McMurrin, and was born in Tooele, Utah, September 5, 1858. Shortly after his birth, his parents moved to Salt Lake City, and it was here he spent his boyhood days. His opportunities for scholastic education were but meager, and while quite a youth he was apprenticed to the stone-cutter's trade, and worked for about two years on the Salt Lake Temple.

When only seventeen years old he was called upon a colonizing mission to Arizona. He left his home to fulfill this call on the first of February, 1876, driving two yoke of cattle on the way. After two months of hard travel he, with his companions, arrived near the present site of St. Joseph, on the Little Colorado River. He spent two years in assisting to establish that town. While upon this mission he gained considerable valuable experience in constructing dams and canals, in getting out timber from the forests, in building log houses, as well as in plowing and planting, and all such work as is common to pioneer life.

A little incident that occurred while he was in Arizona is worth relating, showing, as it does, that he at that time had learned to put his trust in the Lord for guidance. It also furnishes an example of the efficacy of prayer.

On one occasion, while upon the mountains in the midst of a dense forest, he lost his bearings and was unable to return to the camp where his companions were located. He searched for hours for the camp, but all in vain. His feelings at this time were most distressing, as he knew there was little hope of finding any human beings or habitation within a hundred miles if he missed his companions. As the shades of night approached he knelt down and sought the Lord in prayer, asking that he might be directed back to the camp. Immediately on arising from his knees he felt strongly impressed to go in a direction exactly opposite to the one he had previously supposed was the one to take. He followed this impression and to his great joy was led in a direct line to the camp.

On being released from this Arizona mission he returned to his home in Salt Lake City, and for some time afterwards was engaged in hauling freight. Through this occupation he became familiar with the various mining camps in the vicinity of Salt Lake valley.

His next undertaking was that of railroad construction. In 1881, in connection with some friends, he secured a contract to build a part of the Oregon Short line grade near Granger, Wyoming. While engaged in this work he received a call to take a mission to Great Britain, and in October of that year he left home in compliance with that call.

Upon his arrival in Liverpool he was assigned to the Scottish conference. This was much to his satisfaction, as his parents were natives of Scotland and he had a strong desire to visit the land of his fathers. He labored for twenty-five months in that land, the last seven months as president of the conference. His labors upon this mission were very enjoyable as well as profitable to him. He had the satisfaction of baptizing fifty souls, and among this number were two of his father's sisters. Ever since this his first mission abroad Elder McMurrin has been an enthusiastic advocate of missionary work, and now, after a lapse of twenty years, he feels assured that no other experience or training could have been of so much worth to him as that gained while a boy missionary in Scotland.

After his return from Great Britain he was called as a home missionary, and was also active in the ward in which he resided.

On the night of November 28, 1885, a tragedy occurred which, were it not for a miracle, would have terminated in the death of Elder McMurrin. It will be remembered that this was during the period known among our people as the «crusade»—when officers of the law were raiding the settlements of the Saints in search of offenders against the Edmunds acts, and when much unnecessary violence was resorted to in order to capture those who were most eagerly sought. Without any provocation Elder McMurrin, on the occasion above mentioned, was attacked by a United States deputy marshal, who shot him twice in the bowels, the bullets passing entirely through his body.

Being wounded in such a vital part, no

hope could be entertained that human skill would be of any avail in saving his life. The most eminent doctors of the city were positive in their opinion that he could not live. More than one of them declared that no person had ever been known to survive such deadly wounds. Brother McMurrin also felt that his life was fast ebbing away, and fully expected to die. While in this condition—waiting for the end—and believing that he had but a few hours at most to live, he was visited by Apostle John Henry Smith. He related to the Apostle what the doctors had told him, and expressed his own belief in the correctness of their views. After hearing what Brother McMurrin had to say, Apostle Smith took him by the hand and said: «Brother Joseph, as an Apostle of the Lord Jesus, I promise you in the name of Jesus Christ that if you desire to live you shall live, no matter what doctors may say to the contrary.»

Elder McMurrin had a wife and two children at this time, and had a strong desire to live to care for them, and the promise of the Apostle filled him with hope and joy. But, when Apostle Smith had departed from the house, and when he looked at the dreadful wounds in his body, he could not believe it possible that the promise would be realized. God, however, in His merciful kindness, and in fulfillment of the promise of His inspired servant, spared his life. The wounds were healed, and Elder McMurrin was completely restored to soundness of body. His recovery was a miracle wrought by the power of the Lord, and he freely and emphatically acknowledges that such was the case.

In 1886 Elder McMurrin was called a second time to take a mission to Great Britain. This time he labored in various parts of the mission. He was absent from home over four years, and during the last two and a half years of this period he presided over the London conference. He was accompanied on this mission by his wife and two children.

While in London he was suddenly seized with an illness that caused him great pain for a considerable time. It appeared to be appendicitis that troubled him. His missionary companions administered to him, and through the prayer of faith he was instantly healed, and has never since been troubled in the same way. Again he had occasion to acknowledge the goodness and power of God exercised in his behalf.

Like that of many of Israel's leaders, the history of Brother McMurrin's life is greatly made up of accounts of missionary labors. In July, 1896, he again took his leave of dear ones at home and started upon another foreign mission. This time he went as first counselor to Elder Rulon S. Wells, who at the same time was called to preside over the European mission. He spent two and a half years in the ministry while filling this position. During this time he traveled extensively throughout Great Britain, Holland, Belgium, Scandinavia, Germany, and Switzerland, and also visited France, Austria and Italy.

At the general conference of the Church held in October, 1897, Brother McMurrin was sustained as one of the First Seven Presidents of the Seventies, and was ordained to this position by Apostle Anthon H. Lund, in the city of Liverpool, England, January 21, 1898. Brother Lund was then on his way to the Holy Land.

Since his return from his last foreign mission, President McMurrin has been chosen a member of the General Board of the Young Men's Mutual Improvement Associations, and has been actively engaged in the ministry in the stakes of Zion, visiting the Mutual Improvement Associations, the quorums of Seventies, attending stake conferences, and performing other such duties as pertain to his callings. In his travels he has visited nearly all the stakes of Zion.

In company with Apostle A. O. Woodruff he made an extended trip into what is known as the Big Horn country, during the summer of 1899. On this journey they traveled with

team about twelve hundred miles, and in doing so were occupied about six weeks. For about three hundred miles of the way they journeyed over the old Mormon emigrant road, which was first marked out by the pioneers of 1847. This to them was quite an interesting feature.

The country along parts of the Shoshone River was examined, and after the return of the brethren it was decided to send a colony into the basin to locate there. On their journey these visiting brethren found quite a number of Latter-day Saints located at a town called Burlington. They had been there for a number of years, and Elders Woodruff and McMurrin organized them into a ward. This year a stake of Zion has been formed in the basin, and the prospects are that many more Latter-day Saints will build homes in that section of Wyoming.

Brother McMurrin has spent nearly ten years abroad as a missionary, and has traveled seventy-five thousand miles while engaged in missionary work; and yet he is a young man in years, abundantly possessed of both mental and physical strength. As a minister of the Gospel he is earnest, active and enthusiastic, and his extensive experience in the ministry has made him highly capable in performing and directing missionary labors. While he is of a modest, unassuming disposition, he is possessed of much force of character. He has a good knowledge of the Gospel and of Church government, is discerning and discreet; and in his labors he enjoys to a marked degree the spirit of inspiration, not only in public speaking but also in directing the efforts and movements of himself and others.

His life is an example of what may be accomplished by a willing obedience to those in authority. As has been already stated, he had, while in his boyhood days, a very limited opportunity of acquiring an education in the institutions of learning, yet, by ever seeking to perform the duties required of him, and by his studious habits, he has gained an edu-

cation in the practical matters of life that will serve him admirably in the calling imposed upon him. The development and knowledge received through his missionary

labors make him eminently qualified for the position he holds as one of the Presidents in the First Council of Seventy.

*Edwin F. Parry.*



### SAVED FROM DROWNING THROUGH A FATHER'S PRAYER.

**I**N 1862, that year of phenomenal high water in Utah, the Provo river had overflowed its banks and cut its way in a new channel west of Provo bridge. I was then a lad of about fifteen years. One day, myself and Thomas and George M. Brown tried to cross the swollen stream about two hundred yards above the bridge, our purpose was to hunt cattle on the lake shore. The arrangement between us was that when the boat, which was old and leaky, reached the opposite bank Thomas Brown was to catch hold of some brush that was growing there and swing the boat round against the shore. The bank being high made this effort somewhat difficult, but Brown succeeded in getting hold of the brush. As the boat swung round, a tree, which was drifting down the river, struck the end of our frail craft and upset it, turning it right over. George M. Brown was thrown on a sand bar and waded out without much effort. Thomas Brown held on to the rope and sprang onto the overturned boat. I was not so fortunate. I fell into deep water and became entangled in the roots and branches of a floating tree which carried me under the water. I had great difficulty in getting free and when I did so I was almost exhausted. There was a large crowd of people on the bridge, and they, not knowing my exact condition, only that I was in trouble, kept shouting suggestions as to what was the best

thing for me to do. Casting my eyes around I noticed that a little eddy broke over the bank just below the bridge and near by was a pile of drift wood. With all my diminishing strength I made an effort to reach that point. The last thing I remember was I stuck my fingers in the mud on the bank and was sinking. Then I lost consciousness. While thus insensible I was lifted by some unknown power right out of the water and placed upon the land, and the first thing that I knew I was standing on the bank about ten feet or so from the spot where I had given myself up to drown.

My mother and her family were then living at Provo. My father, President George A. Smith, was in Salt Lake City. The next day but one after my miraculous escape, my mother received a letter from my father in which he stated that at such and such a day and time he became deeply impressed that I was in great peril. This feeling weighed upon him so heavily that he determined to clothe himself in the robes of the Priesthood and, at the altar, pray for my deliverance. This he did. Undoubtedly, from what he told us he was thus praying while I was vainly struggling in the swollen waters of the river and to his fervent prayers I may ascribe my miraculous deliverance.

*John Henry Smith.*

## ON TO FLORES.

TO be alone in the jungle with only an Indian guide who can speak nothing but his native dialect is not an enviable situation. But the jungles of Guatemala are well worth careful study. Not only are they capable of being cleared, drained and reclaimed, but for diversity of natural products they are not to be surpassed on the face of the earth. The Indians burn off a tract of land that is sufficiently dry for cultivation, plant a little maize, a few beans, some chili, and seem utterly ignorant of the wealth that lies at their very doors.

On leaving Chisec, I followed the Indian guide through an almost impassable morass. With his machete he cut the dense netting of vines that barred our progress and occasionally he lopped the head from some beautiful green snake that seemed disposed to dispute our right of way. Once only we stopped at a place where a palm-thatched roof was supported by four slender poles. There was a fire on the ground and he heated some water. Soon a half-clad woman, accompanied by a band of naked children, emerged from the brush, bringing a bunch of green plantains. She was his wife and dutifully supplied him with the chili that I had failed to provide.

A league beyond this hut the country became more rolling, and presently we came to a new clearing, and a house that evidently was not of native workmanship, though it was constructed of nothing but palm leaves and poles. In front of the house a number of Indian women were shelling beans and a Castilian lady was directing them. I asked her for a drink of water. She brought me cool *freseoe* (brown sugar, lemon and water) and requested me to be seated until she could summon her husband from the field. Soon Don Javier put in an appearance, and, from the heartiness of his welcome, it did

not take long to decide that Raxtaningula was a good place for the night camp.

Through an act of apparent injustice on the part of the government, Don Javier was compelled to relinquish his title to a large and productive finca. Six months ago he came into the jungle, determined to make a new home as far as possible from civilization and covetous neighbors. Here he found what he sought—a rolling country, a stream of running water and a healthful climate. Among the indigenous products of the vicinity were plantains, bananas, cocoa, oole (india rubber,) vanilla, sarsaparilla, ginger, a tree producing two crops of cotton annually from which the natives make a durable fabric; a tree which he calls «quinina,» the bark of which certainly resembles in taste and therapeutic effects the cinchona, although it is nothing but quassia, and a host of herbs of great repute among the natives for their medicinal virtues. The field would be well worth careful research by an expert in materia medica. In the mountains, only a few miles distant, are evident auriferous veins, and a small quantity of «flour» gold is found in the streams close by.

With twenty-one mozos, Don Javier commenced work. Differing in one important respect from his fellow-countrymen, he is not afraid of hard work himself. A house was built, land was burned off and cleared, and in less than six months his first crop of beans is being gathered. In another month his corn will be ready for harvesting. The beans are planted so as to yield a crop each month in the year. They form the staple article of diet among the work hands. His fields of rice are in fine condition, and he has a beautiful palm-shaded nursery, where are hundreds of tender plants of Maracaibo coffee, Para rubber, cocoa, and Vera Cruz tobacco.

Close to the house are the ruins of two

prehistoric buildings. They were built of unhewn rock and each contained several large, stone images. By questioning the Indians I learned that the ruins of a large city were to be found upon the summit of a mountain, some three leagues distant. This seemed worth a short side trip. There was indeed all that the Indians had described—an immense city evidently of Quiche or Cakchiquel

and it is probable that no other white man has ever seen them. This portion of Guatemala, which is the upper limit of the peninsula of Yucatan, is dotted with evidences of what was once an extensive and civilized people. The Quiche language, which is commonly spoken as far north as the Rio Pasion is only a corruption of the ancient Maya.

With melancholy forebodings we bade



THE JAGUAR.

origin. The ruins are not ancient when compared with many upon this continent. They antedate the Spanish conquest, but more than that it is impossible to state actually. The pillars and walls are covered with rude hieroglyphics and pictures and there are numerous idols of the Quiche type. Don Javier was ignorant of the existence of these ruins,

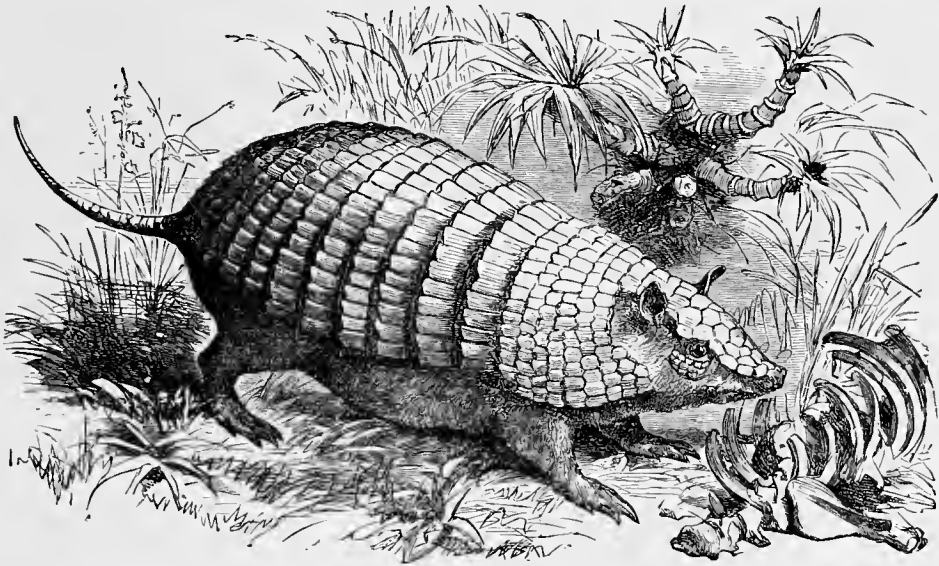
“good by” to Don Javier, promising to visit him on the return trip unless the rainy season made a return by this route impossible. For five days we tramped the wilds, on some days not meeting even a single Indian. However, we managed to reach a hut almost every night. It is difficult to tell which is preferable—to sleep in an Indian hut or to camp

by the trail. The principal difference is in the class of vermin that keeps one continually scratching. All the huts are infested with the dangerous *nigua*, which the natives call *pulga de puerco*, (pig's flea.) These insects cover pigs as fleas do uncared-for dogs. They get upon the moist floors of the huts and seem to have an affinity for the human foot. They attack no other portion of the body. Their bite is unnoticeable, but a few days after the insect has made its lodgment beneath the skin, a small lump appears. This is the egg sack. It must be cut out im-

mediately, for if the eggs are permitted to hatch the larvæ burrow into the foot, causing gangrene which sometimes makes amputation necessary. The egg sack is from one-sixteenth to one-fourth of an inch in diameter when it first becomes a nuisance. Then there is a fly whose bite produces what seems to be a boil. Instead of being a boil it is a result of the irritation and meanderings of the "screw-worm" or "beef-worm," whose normal habitat is the muscular tissue. Of course there are flies, fleas, ants, mosquitoes, and ticks innumerable, both in the dwellings and

out. The paling of a hut is no protection from the monkey's doleful howl, that is incessant from twilight until dawn. It does, however, insure safety against the jaguars, of which the Indians have an almost superstitious fear. One night I was awakened by one of these beasts scratching on the logs within a few feet of my head. Although there was nothing to dread it seemed prudent to change ends in the hammock.

This year there has been a famine. Dry weather made the last crop of corn and beans a failure, and an Indian never lays up against



ARMADILLO.

the day of necessity. The jungle affords green plantains, that are roasted on the coals. In the forests are game birds of various kinds, armadillos, iguanas, wild pigs and monkeys. The latter might be relished by the traveler if the natives, after skinning, did not cook them whole. The sloughs abound in fish. These the Indians cook in the ashes, without cleaning, until the skin begins to peel. They are then laid away for a few days until they become not only "high," but positively odoriferous. At this stage they are relished by the epicure, but only the face of

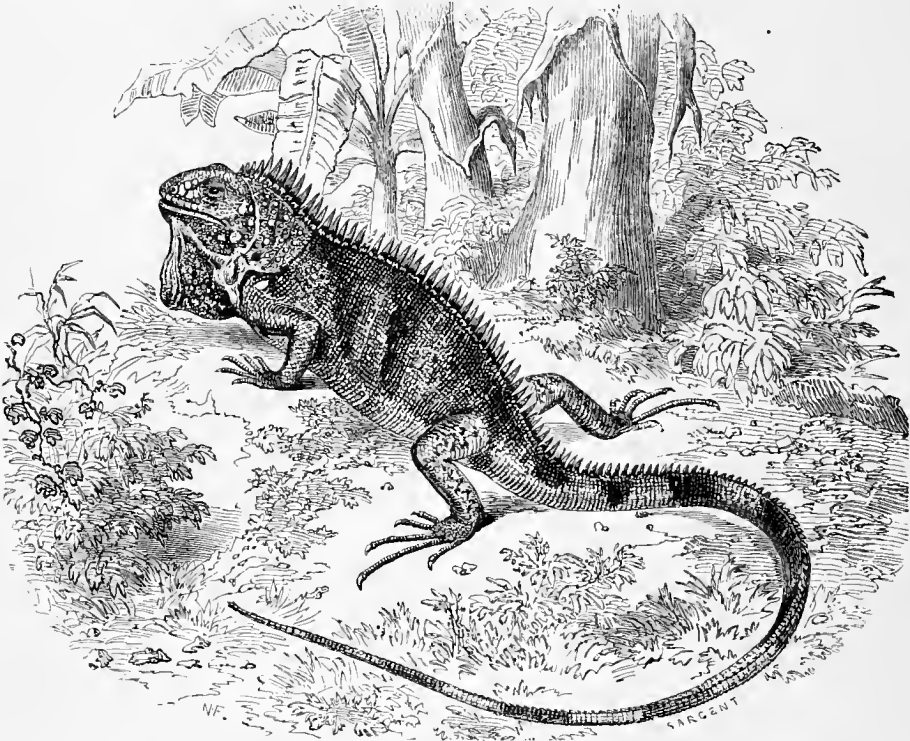
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starvation can drive a white man to eat them.

This portion of the country is a sportsman's paradise. The monkey is too common and too inquisitive to give zest to monkey-hunting, but it requires both skill and courage to successfully follow the jaguar and the wild hog. Among game birds we find a dove as large as the passenger-pigeon and a black pheasant that will dress from five to six pounds. In both the Rio Pasion and the Rio

certain indication that others than Indians were the inhabitants. Here we found the same natural resources that were found at Raxtanguila, but the people had no enterprise. They were content to grind a few armfuls of cane each day and the soft brown *panela* is sold to the natives for two dollars per pound. The entire ranch, several leagues square, is offered for sale for eight hundred dollars, silver. On it there is a large sulphur deposit. It is bounded on one side by a long



IGUANA.

Subin I have found that fish as large and gamey as the black bass rise readily to the fly. The lagoons abound in a species of pickarel that averages three feet in length.

At Petexbatum the mountain-climbing is practically ended and a level plain extends for two hundred and fifty miles north to the Gulf of Mexico. Long before we could see the three huts comprising the settlement we heard the groaning of a log cane-press, a

lagoon, from which there is a waterway to the Rio Usumacinta and the Gulf of Campeachy. In addition to many species of fish, this lake affords large edible turtles and alligators, and in the marshes about it are ibises, herons and bitterns innumerable. In winter it is covered with ducks, geese, and swans, but these birds had long since departed to their northern homes.

We crossed the Rio Pasion, at Pasorcail,



in an Indian<sup>7</sup> canoe and made our way over the Rio Subin on fallen trees. From this point northward the trail is better. Little ranches are found four or five leagues apart, and Castilian becomes once more the language of the land. The country seems admirably adapted to the culture of rice, cane and cotton. It is a little too low for the best grades of coffee and tobacco. For miles we travel through a district as level as an Illinois prairie and waving with knee-deep grass. Then a collection of white-washed adobe houses is seen, the first village since leaving Coban, and we are glad to rest for a few hours at the commune of La Libertad.

At La Libertad difficulties of an entirely different nature from those of the jungle confronted me. The paper money of Guatemala would not pass. All the trade of this town, of Flores, and of the Peten is with Tabasco or Belize so only Mexican silver or United States gold is current. I found a broker who was willing to exchange my Guatemala currency for Mexican money at two for one. But this was not all. Here there was scarcity of food such as I had not deemed possible in such a naturally favored land. At Coban we bought eight tortillas for a real in nickel or paper. In La Libertad every tortilla cost a real in silver. My mozo was discouraged by the prospect ahead. He threatened to desert, but I had his service, under the seal of the alcalde of Chisec, as far as Flores, and his wages had been paid to his master. I brought him before the alcalde and, when the alternative of the calaboose was proposed, he promised faithfully to see me to my journey's end. In the gray dawn I rolled out of my hammock. The place where the Indian

had slept was vacant. It would be two hours before I dare arouse the alcalde, and the faithless wretch might have two or three hours start already. Pursuit would be useless. My pack was left to be brought on later, and without a bite to eat, I started alone over the trail to San Benito. Fortunately the trail was plain, and shaded for the greater portion of the way. The worst discomfort was an eight or nine hours' walk without water, but this was not an unusual occurrence. At two o'clock San Benito on Lake San Andres, (properly Lake Peten,) was reached. Half a mile across the water was the little island city of Flores—a mass of white houses, the only verdure being a strip along the shore and the tall cocoanut palms of the plaza, on the highest part of the island.

A friendly cobbler in San Benito gave me permission to rest in his hammock, to wash and change my clothes and then, about four o'clock, I crossed to the metropolis of Northern Guatemala. My letters of recommendation secured me a kindly welcome from the jefe and others. A vacant house was provided for my use, and if it had not been for the premonitions of fever, caused by poor diet, foul water and sleeping on the ground under most unsanitary conditions, I should have felt perfectly comfortable in the quarters that I little dreamed were to be my home for two long months.\*

W. M. W.

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\* In a letter from Professor Wolfe dated Guatemala, July 28th, we learn that he had been sick two months with fever, but was then on his feet again. He expects to return home very shortly. ED. JUVENILE INSTRUCTOR.

## THE OBJECT AND PURPOSE OF THE SUNDAY SCHOOL MOVEMENT.

**T**HE object and purpose of the Sunday School movement, as I understand it, is the same as every other organization that has been effected in the Church of Christ,—the salvation of souls.

This proves the divinity of its origin; for whatsoever tends to save the souls of men is of God. You will find the following sublime declaration from the lips of God Himself on the fourth page of the Pearl of Great Price: «My work and my glory is to bring to pass the redemption and eternal life of man.»

I have always thought that this is the grandest sentence ever uttered or written, that it portrays the character of the great and eternal Father of mankind better than all else ever written concerning Him. «The salvation and eternal life of man» is the one all-absorbing thought that runs through all God's works and sayings. This idea is always before Him and embodying it in action constitutes His glory and perfection. For this purpose He organized our world and placed man upon it; for this He gave Adam and Eve His law in the Garden of Eden; for this He sent His only begotten Son into the world to die for the world; for this He gave the law of the Gospel, the fullness of the Priesthood, the various quorums thereof and all the organizations that have grown out of the Church of Christ; and it was for this purpose that He inspired His Prophet to set in operation the Sunday School movement. The object was to get the plan of life and salvation before the children and youth of Zion and to open up to the Elders of the Church, and to the sisters also, a vast field for missionary work that they might begin to approximate to the sublime character of God Himself, to become saviors of men. If God's glory consists in His labors to save the souls of men; we may conclude that if we ever attain to any glory it will be because we imitate the works of the Father.

In the organization of our Sunday Schools great pains have been taken to enlist as officers and teachers, men and women who are known to have the interest and welfare of mankind at heart—the wisest, the best—those that live nearest to the perfect law of God. It is not presumed that any are perfect, but all are invited and enjoined to live as near the right as they know how and to labor diligently to improve themselves, and to keep as far in advance of those they are called to teach as faith, patience and perseverance will enable them to do. Of all men and women in the community they should be the most blameless, the most exemplary, that they may feel justified in inviting their several classes to follow their example. They are expected to be not only exemplary in their conduct as to morals, but are required to be full of zeal, energy, faith, and determination. We have no use for half-hearted workers in our ranks. They are only so many hindrances, instead of helps. If there is any place for drones in this wide world of ours it certainly is not in the Sunday Schools of the Latter-day Saints. We must give our whole hearts and best energies to the work if we hope to succeed, and to see the fruits of our labors.

I will here take the liberty to point out a few rules which our Sunday School officers and teachers should adopt:

First. Regularity in attendance. No Sunday should be permitted to pass without finding us at our post of duty. Sickness or necessary absence from home are about the only lawful excuses for the absence of an officer or teacher.

Second. Punctuality. When the hour arrives to call the attention of the school every officer and teacher should be at his or her post—not one should be absent. In this connection I cannot forbear quoting from a revelation given for the guidance of the

President of the School of the Prophets. (See section 88, Doctrine and Covenants:)

Therefore he shall be first in the house of God in a place that the congregation in the house may hear his words carefully and distinctly—not with loud speech. And when he cometh into the house of God (for he should be first in the house; behold this is beautiful, that he may be an example,) let him offer himself in prayer upon his knees before God, etc.

So with us. We also should be first in the house of God, ready and with prayerful hearts to receive our scholars when they come in and to take the supervision of our classes from the time the earliest scholar enters the building until the last one departs. The observance of these two rules, regularity and punctuality, on the part of officers and teachers, constitutes one of the most important lessons that can be imparted to the youth, and will give you such an influence over your classes that you will feel abundantly rewarded for your extra exertion and time. Another point that I desire to make from the foregoing quotation, is the position of the teacher. He should be in a place that his class may hear his words carefully and distinctly uttered—not with loud speech. This, too, is an important matter and must not be neglected, as the good order of the entire school depends upon each class making as little noise as possible. If the teacher is in a position where the class can hear all he says without his being under the necessity of speaking very loud, he will be able to hear all they say as easily.

Third. A careful preparation of the lessons beforehand. You will find this plan always pays, not only your class but yourself also. It will enable you to go about your class work in a systematic and intelligent manner that will be very gratifying to all concerned. Your class will see at a glance that you understand the subject of the lesson and will respect and listen to you with attention. They will know intuitively that they have a teacher and not a master. Such

teachers seldom have need to call to order or to reprove for bad conduct. A class that is busy may be a little noisy, but its members are seldom disorderly. A school composed altogether of such classes is «the model school,» and the superintendent will have but little trouble to manage it.

Fourth. Our class drill should be on subjects, and not merely reading exercises. Our Sunday Schools are not designed to teach the art of reading, but to inculcate the principles of the Gospel and thereby exercise a saving influence on the children. This leading idea must not be lost sight of or our Sunday Schools will fail in accomplishing the object of their organization.

The subjects proper for discussion are, of course, Gospel subjects, and particularly the first principles of the Gospel. For instance, take up the subject of faith; tell your class that faith is the «first principle in revealed religion and the foundation of all righteousness,» and then prove it to them by requiring them to read what is said on the subject in the Bible and in our other Church works. They should commit to memory all the most striking passages and thereby familiarize their minds with the proofs. Perhaps you will not be able to get through with a subject at one session. No difference—if one session is not sufficient take two, three or half a dozen if necessary. Do not pass it over until you are satisfied that the class understands it. Taught in this way, the children learn much faster and much more thoroughly than by the old method of reading a book through by rote, the teachers simply making comments on the most important passages.

Fifth. Let the children see that you are interested in their welfare—that you are their friend and that you are willing to make sacrifices for their good. If any absent themselves from the class the teacher should visit them and ascertain the cause of their absence. This is a duty that you owe not only to them but to their parents who may

possibly be ignorant of the matter, as children often play truant without any probability of the parents learning of the affair unless it is brought to their attention by the teacher. These visits to the homes of the scholars often bring out revelations to both parents and teacher, to the confusion of the little truants, and oftentimes tending to their reformation and good.

Sixth. Good morals and manners should be taught in our classes as well as religion. A few minutes of each session should be devoted to teaching these important principles. No teacher performs his whole duty who fails to impart instructions of this character.

The children of Zion must not only be versed in the truths of religion and in the arts and sciences, but they must be polished and polite in their manners, so that they will be fit to associate not only with polite and pure-minded men and women of earth, but also with the angels of heaven when permitted to enter the temples of the living God. This work, believe me, devolves, at least in part, on the Sunday School teachers.

*Isaiah M. Coombs.\**

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\* Extract from a lecture delivered by the late Elder I. M. Coombs, at Provo, December, 1884.




### SOME SAMOAN SUNDAY SCHOOLS.

WE have thought that it would be interesting to the great majority of our readers, both young and old, to have presented to them pictures and descriptions of some of the remote Sunday Schools of the Church. Today we commence with two that now exist in Samoa—the Malaela and the Tuasivi schools. In neither case is the whole of the school given, but only the delegation from each that attended the last mission conference at its headquarters. The photograph in each case shows members of the school and associate missionaries grouped in front of the mission house, near Apia, the chief town in German Samoa.

#### THE MALAELA SUNDAY SCHOOL.

The accompanying picture, copied from a photograph, represents a portion of the Sunday school of Malaela on the island of Upolu, Samoa.

This school was organized in the year 1896, and since then has rapidly increased

until now it has the largest enrollment of any school in the Samoan mission. 

It has four departments with a total enrollment of fifty-six. First, parent's class with an enrollment of fifteen, presided over by native Elders. A small number is shown at the back of the picture, the majority being unable to attend conference on account of sickness, the long distance to travel, etc. The second department is the theological, enrollment, sixteen, presided over by Elder G. Chauncy Spilsbury, who is seen in the center of the group, in a dark suit. This class comprises the larger boys and girls of the school. The third department is the intermediate, composed of boys and girls from nine to twelve years, enrollment, ten, presided over by Elder Warren Longhurst, who is seated on the left. Only a portion of this grade appears. The fourth department is the primary, enrollment, fifteen, presided over by Sister Myra I. Longhurst, who stands at the right. This department is not rep-

resented on account of the hard journey by sea for the little ones.

Mission President William G. Sears appears between Elders Spilsbury and Longhurst. His wife, Sister Agnes M. Sears, stands at the left. Elder Walter Bramwell, seated at the right, has succeeded Elder Spilsbury in the management of the school, as the latter has been removed to another field. Elder Longhurst and wife have returned home since the photograph was taken.

also used as guides to subjects. The theological and parents' classes are instructed from the Bible; charts are also used as helps.

After reassembling, the school listens to a Bible story from one of the teachers or pupils. The names of the characters in the story and the places are concealed, leaving the school to supply the names of the persons and places. They also have one of the pupils bear testimony or speak on some principle of the Gospel each Sabbath.



THE MALAELA SUNDAY SCHOOL.

The school is conducted on the plan suggested by the General Board. The singing is in English with organ accompaniment. The minutes are written and read in English by one of the pupils, but class instructions are given in the Samoan language.

After the opening exercises the intermediate and primary grades retire to adjacent buildings, where class exercises are held. The subjects are given from the Bible and the Book of Mormon charts; leaflets are

The young Samoan men and women are very clever and compare very favorably with our brightest pupils at home in their knowledge of the Scriptures. It is truly surprising how readily they can turn to any passage the teacher may desire.

#### THE TUASIVI SUNDAY SCHOOL.

The Tuasivi Sunday School, Island of Savaii, is the second largest in the Samoan mission. Only a part of the school is shown in the

picture, for the same reasons that detained many of the members of the Malaela school.

The number enrolled is forty or more. Elder C. L. Warnick conducts the school and also has charge of the theological class. His picture may be seen at the right on the third row.

Elder Joseph Hincks has charge of the intermediate grade, he is seen at the left, on the same row, while his wife, Minnie R., who is

Book of Mormon and other Church works; charts being used as helps.

Singing is conducted in English and the minutes are also kept by students in the same language.

The children are very bright and have memorized the Articles of our Faith, the Ten Commandments, etc., in the English language, and are very conversant with the principles of the Gospel, and are able to defend the same.



THE TUASIVI SUNDAY SCHOOL.

seen in the center on the same row, conducts the primary department.

This school was organized about the year 1896, by Elder William Jeppson, and was at first taught as one class; others soon joined and the school grew rapidly. In the year 1899 it was divided into three departments, viz.: the theological, intermediate and primary.

For class exercises the intermediate and primary departments retire to adjacent buildings. Lessons are taught from the Bible,

We copy the following notice from the *Samoan Times* of June 8th, 1901:

An entertainment, consisting of songs, recitations, drills, etc., will be given in the Apia Public Hall, Saturday evening, June 15th, commencing at 7:30 o'clock. This entertainment will be conducted by the missionaries of the Church of Jesus Christ of Latter-day Saints, whose pupils will render the several parts, and will serve as the culminating feature of their work here in English. No charge will be made,

and all foreigners with their families are invited to be present.

On Tuesday evening, June 18th, commencing at 7:30 o'clock, an English meeting will be held at the same place, when short addresses, inter-

ly clear to our readers. It refers to the fact that the German government has issued instructions that henceforth in those portions of Samoa which that nation controls, the German language is to be taught instead of



SAMOANS, AS THEY WERE.

persed with singing, will be given. The public is cordially invited. Admission, free. No collection.

Probably the expression «culminating feature» in the above notice, may not be entire-

ly clear to our readers. It refers to the fact that the German government has issued instructions that henceforth in those portions of Samoa which that nation controls, the German language is to be taught instead of

the English. Consequently these are the closing exercises in the English language in our Sunday Schools. In the future German will take its place.



# EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, SEPTEMBER 1, 1901.

## OFFICERS OF THE DESERET SUNDAY SCHOOL UNION:

Lorenzo Snow, - - - General Superintendent  
George Reynolds, First Asst. General Superintendent  
J. M. Tanner, Second Asst. General Superintendent

## MEMBERS OF THE BOARD:

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LORENZO SNOW, - - -	EDITOR JUVENILE INSTRUCTOR
GEORGE REYNOLDS, }	ASSISTANT EDITORS
J. M. TANNER, }	

## STATISTICS AND SECRETARIES.

FROM the ward reports given in at the Sunday School stake conferences, and from questions asked respecting these reports, it is evident that there is some misunderstanding on the part of the ward superintendents as to the methods of preparing their statistics. From a number of the questions in the ward reports, percentages are required with respect to the average attendance of those who observe the Word of Wisdom, and who pay tithing. These percentages should be estimated from the total enrollment and not from the general average attendance of the school. A poor school, with a very low average attendance, might receive a very high percentage, for example, in the payment of the Nickel Fund, if the percentage were taken from the average attendance. As a rule the enrollment should commence anew at the beginning of each calendar year, and students should be added to the rolls of the school from Sunday to Sunday when they show a bonafide intention of becoming members of the school. We have been told that in some instances visitors

and those who came in, perhaps, out of curiosity for a single Sunday, are put on the roll of some class. We do not think this is a good practice, and we recommend that the teacher satisfy himself or herself after two or three Sundays attendance that the person to be enrolled signifies an earnest intention to become a member of the school.

In connection with the above statement of items relating to the statistics of the schools, it seems necessary to call the attention of the stake secretaries to some very important duties which are sometimes neglected by those officers in some of the stakes of Zion. The Secretary should visit all the Sunday Schools in the stake at least twice a year, if the stake is at all compact, and should give instructions to the secretaries of the various schools as to the methods which should be pursued in each school in order to make the system of keeping the statistics uniform throughout the stake. A general plan for collecting the statistics should be submitted early in the year by the secretary to the superintendency of the stake, and when the plan of keeping reports and gathering statistics has been decided upon, it should be communicated by the secretary to the superintendents of the various ward schools.

The secretary can then in visiting the wards make a careful examination to see whether his instructions are carefully followed or not. One is almost persuaded at times to believe that some of the statistics handed in by ward superintendents in their written reports are rank guesses, and are prepared with but very little regard for accuracy.

We hope the secretaries of the schools will give this matter their early attention, and help us to make the ward reports at the conferences hereafter held, more accurate and more uniform.



## THE BIRTH OF THE REFORMATION.

IN what is generally called the Reformation in Europe in the fifteenth century, there is an evident combination of a reformation in religious matters and a revolution in political affairs which worked together, and, to a certain extent, assisted each other. This may be better understood if we take into consideration the peculiar conditions prevailing at that time. The church of Rome, having gradually acquired a preponderating power in the affairs of the nations, claimed for itself the right of appointing all the leading officers in the church without the advice or consent of the respective kings or rulers of the countries affected; and when we consider the power held by the church officials of a temporal as well as a spiritual character and their intimate connection with the affairs of state, we can, to some extent, understand the immense influence they wielded.

It is true that some kings, like William the Norman, promised to hang any man who presumed to exercise authority in England on that basis; and he would probably have carried out his threat. But he was an exception; in most cases the rulers acquiesced, though often unwillingly, and such were watching for the opportunity to declare themselves independent of the papal power, and when they perceived that the reformers were causing a division in the church they took advantage of that division to accomplish their own emancipation.

The first recorded instance of a protest against the Roman Catholic hierarchy was by John Huss, who declaimed against the vices and corruptions of the priests. He was consequently summoned to the council of Constance, and condemned by it, and in accordance with that condemnation, he was burned alive, July 6, 1415; notwithstanding that he had a safe conduct given him by the emperor Sigismund, the council considering that it was under no obligation to keep faith

with a heretic. Soon afterwards Jerome Faulfisch, generally known as Jerome of Prague, suffered in the same manner on May 30, 1416. By the same council John Wicliffe, of England, who was considered to be the originator of the movement, was condemned, his books to be destroyed and his bones burned. This was done, and his ashes were thrown into the river. Fortunately for him he was already dead and they had to dig him up before they burned him. It was hoped by the clerical party that by these harsh measures heresy would be stopped and that no one would dare to further interfere with them and expose their follies and corruptions.

At the period immediately preceding the Reformation the church authorities at Rome were probably more corrupt than ever before and at the same time more exacting and overbearing in requiring implicit obedience to their mandates.

It is probable that the rulers of the nations would have rebelled sooner against this usurped power, but what little education there was was in the hands of the priests, who instilled into the minds of their pupils the principle of implicit obedience to the church and its officers.

Numerous causes led to the breaking away of the different countries forming the German empire. It was a confederation of states with the emperor at their head; each state having supreme authority within its own territory—seven of the most powerful princes called electors voted on the disposal of the imperial crown, and consequently had to be considered in the arrangements made. As early as 1329 the burghers at Frankfort on the Oder had withstood all the ecclesiastical officers and had been excommunicated. They had been left for twenty-eight years without mass, baptism, marriage or church burial, and when the monks and priests made their re-entry they laughed at the farce. The peas-

antry had also become restive in many places and banded together to throw off the yoke of the priests.

In Switzerland, also, while Swiss soldiers formed the body guard of the pontiff, the citizens at home stoutly maintained their freedom of action, and ecclesiastics were forbidden to apply to foreign jurisdiction.

At the same time a great revival of learning had been taking place, and education, which had at one time been almost entirely confined to the clergy, was diffused to some extent among the leaders of the people and the higher class of citizens. The art of printing had also made great strides. Books were less difficult to obtain, and many were induced to read and study the different works thus far published.

In the ninth century, Claude of Turin, in the twelfth century, Peter of Bruges, Henry and Arnold of Brescia had protested against the church abuses, the worship of images and similar observances.

In this as in all other great movements the people and the times had been gradually preparing to accept the changes, so that when the reformers commenced to preach their doctrines there were many prepared and waiting to receive them and carry out their ideas.

Erasmus of Rotterdam was an enthusiastic student, but while he could ridicule the shortcomings of the priests, he was timid, and while of great service to the cause, was too diffident to openly oppose those in power. His works, however, were widely read and attracted general admiration. He published a New Testament in Greek, at Basle, in 1516.

Reuchlin, of Baden, published the Old Testament in Latin, and had for a pupil Melanchthon, who afterwards did good service in the cause.

At the little town of Eisleben in Saxony, in 1483, was born Martin Luther, who was destined to take the most conspicuous part in directing the Reformation. His father, who was a miner, was very fond of reading such books as, with his limited means, he

was able to obtain. It is said that Luther's parents carried to an extreme, the precept that "he that spareth the rod spoileth the child," and his treatment at school was no better, his teacher on one occasion beat him fifteen times in succession. His father hoped to make him a learned man, and when he was fourteen years old he was sent to the Franciscan school at Magdeburg, where, between the school hours, he, as did others, begged his food from the citizens. In course of time he began to see the errors of his youth and to make himself secure he entered the convent of the Augustines at Erfurt and became a monk. In this capacity he began to study the scriptures in the original tongues, as there were at that time no translations from the Latin and Greek. In about three years he was called to a chair in the University of Wittenberg, and was called to preach in the church of the Augustines in that place. His preaching was so earnest that shortly the little church could not hold the congregations, and he was invited to preach in the town church. He was then sent to Rome and to his great surprise found the Italian priests very much more corrupt than those of his own country.

About 1507 one Tetzl, a Dominican monk, was commissioned by Pope Leo X to sell indulgencies throughout the German states, but the Elector Frederick and the princes of Saxony were disgusted with his abuses and forbid him to enter their territory. On the 31st of October, 1517, Luther posted on the door of the church, his ninety-five theses against the sale of indulgencies.

These were copied and sent in all directions through the empire and caused much inquiry and excitement. The priests, especially Tetzl and his colleagues, were highly enraged. This action resulted, after some time, in Luther being cited to appear at Rome and answer to the charges made against him. This he refused to do, and was supported therein by the Elector Frederick, who considered that he ought to be tried and



LUTHER NAILING HIS THESES ON WITTENBERG CHURCH DOOR.

judged in his own country. So he was summoned and appeared before the pontifical legate, Cardinal Cajetan, at Augsburg, where he declined to retract. He returned to Wittenberg where he continued to teach and write, continually increasing the number of his adherents.

Luther's writings were printed and circulated all over Europe, and were received by great numbers gladly, until the whole continent appeared to be in a ferment. About this time Ulrich Zwingli, in Switzerland, who had already been active in the cause of reform, defended Luther and his doctrines.

Luther was cited and appeared before a special council at Worms, presided over by the emperor Charles V, where they vainly endeavored to intimidate him; he had received a safe conduct from the emperor which the church partisans tried to override as they did in the case of John Huss, but the friends of Luther were too powerful.

On his return he was taken prisoner by some of his friends and kept in hiding in the castle of the Wartburg for over a year, during which time he wrote almost incessantly.

The enemies of the Reformation who had supposed him silenced, were more enraged than ever. Henry VIII, king of England, wrote against him and received from the pope the title of «Defender of the Faith,» which the monarchs of that kingdom have retained ever since.

Charles V and Leo X called upon all parties to suppress the reformers, and excommunicated all who encouraged them. Villages and whole towns united in the new confession and dreadful persecution raged, but the movement progressed with irresistible force until it took in almost the whole of Switzerland and Holland and the greater part of the German empire with considerable following in France and England.

*William J. Silver.*



## ANSWERS TO QUESTIONS.

Question: Did Abel the martyr hold the Priesthood?

Answer: Yes; he was ordained thereunto by his father Adam. The book of Doctrine and Covenants says, «Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man.» (Sec. 84, verse 16.)



Question: Does any other church or denomination besides the Church of Jesus Christ of Latter-day Saints claim the power of healing the sick through faith and prayer?

Answer: Not to the extent claimed by

the Latter-day Saints, without we include that peculiar body of people known as Christian Scientists. But undoubtedly many miracles have been performed by men in the name of Jesus, when those men were living up to the best light God had given them and who had an abiding faith in the Redeemer's infinite power to save. There are today among the priests of the Greek Church some who have the gift of healing; miracles, many possibly spurious, are not infrequent among the Roman Catholics. In the early days of Methodism the sick were healed, the blind received their sight. And there are even to this day miracle-working rabbis among the Jews, especially those of southeastern Europe. This

is not contrary to the scripture, for Jesus Himself tells us that some shall come to Him in the great day of judgment and urge the mighty works that they have performed in His name. He then will disclaim any knowledge of them as His servants, and command them to depart from Him.

The truth that we may extract from these facts and sayings is that the power to perform miracles is no proof that a man is called of God without he can produce confirmatory evidence of his divine commission. In fact, in all ages, when these blessed manifestations of God's goodness have existed among men they have almost invariably been imitated by the opposing power of Satan. God apparently does not desire His people to pin their faith to signs and wonders, but base it on the eternal truths of heaven as revealed in His all-saving word. A life of obedience, faith and virtue counts far more than the ability to heal the sick or to remove mountains.



Question: Does the Sunday School Union Board favor the plan or method of forming living pictures in presenting Bible stories,

etc., in the primary and kindergarten departments?

Answer: Yes, if done in wisdom and moderation. The difficulty arises when these pictures are made so prominent in the minds of the children that they become with them an end instead of a means to an end. We heard of one teacher who used twelve dolls to represent the Twelve Apostles; but unfortunately he used them in such a way that whenever his little pupils thought of an Apostle one of these dolls was pictured before them—not the actual living man, but a puppet. By making the dolls too much in evidence the teacher missed his aim and spoiled his lesson.



Question: What is the destiny of children that are born before their parents are married?

Answer: They can obtain the great blessing in the House of the Lord of being sealed to their parents, which ordinance makes their birth legitimate in the sight of heaven, and places them in the same position as those «born in the covenant.»



### A SPIRITUAL VISITOR.

ON October 3, 1863, writes S. R. Wilmot, a well-known manufacturer of Bridgeport, Connecticut, I left Liverpool for New York, on board the steamer *City of Limerick* of the Inman line, commanded by Captain Jones. On the evening of the second day, after having passed Kinsale Head, we encountered a great storm, which lasted nine days. During that time we saw neither sun nor stars, nor did we sight any other vessel. The bulwarks were

stove in by the violence of the tempest, and one of the anchors broke loose, doing a great deal of harm before it could be stowed again. Several big sails, though close-reefed were carried away and their yards were broken.

During the night which succeeded the eighth day of the storm, the gale was a little less violent, and for the first time since we left port I was able to get a refreshingsleep. Toward morning I dreamed that I saw my wife, whom I had left in the United States.

On the threshold she seemed to perceive that I was not alone. She hesitated a little, and then came up to me, stooped and kissed me, and, after having caressed me a few moments, quietly withdrew.

When I woke up, I was surprised to observe my room-mate sitting up, leaning on his elbow, and looking at me fixedly saying at last in a bantering way—

“You are a lucky fellow, to have a lady come to visit you like that.”

I asked him to explain himself. At first he would not but at last he told me what he had seen, for he was wide awake, and sitting up in his berth. It corresponded exactly with what I had seen in my dream. He was not a man likely to be guilty of a joke. On the contrary, he was a grave and very religious man, whose word I cannot doubt.

The day after we landed, I took the train for Watertown, where my wife and children were living. As soon as we were alone, her first question was—

“Did you receive my visit a week ago on Tuesday?”

“A visit from you?” I repeated. “Why, we were a thousand miles at sea.”

“I know,” she replied; “but it seems to me as if I had gone to visit you.”

“Impossible!” I cried. “Tell me what makes you think so.”

My wife then told me, that, seeing the great storm raging, and knowing of the loss of the *Africa*, bound for Boston, which sailed the same day that we left Liverpool for New York, and had gone ashore on Cape Race, she had been very anxious about

my safety. The night after, the same night, when, as I have said, the tempest began to abate, she stayed awake a long time, thinking of me, and about four o'clock in the morning she said it seemed to her that she must come and find me. Crossing the angry waves of the vast sea, she imagined she came to a black ship, low in the water. She clambered on board, and, going down the companion stairway, passed through the ship until she reached my state-room.

“Tell me,” she said, “are all the state-rooms like the one I saw you in? Is the upper berth a little farther back than the under one? There was a man in the upper berth who looked straight at me, and for a moment I was afraid to come in; but at last I came up to you, bent over you, kissed you, pressed you in my arms and then went away.”

The account given by my wife was correct in all its details, though she had never seen the steamer.

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Inquiry has confirmed in various ways this strange story. Mr. Wilmot's sister, who was on the same steamship, writes—

“On the subject of the singular experience of my brother one night on board the *City of Limerick*, I remember that Mr. Tait, who that morning took me down to breakfast because of the terrible storm that was raging, asked me if the night before I had come in to see my brother, whose state room he shared.

“No,” I answered. “Why?”

“‘(Because,)’ he said, ‘I saw a woman all in white who came in to see your brother.’”

*The Mecca.*



## CURIOUS BIRDS.

**B**IRDS without wings are found in New Zealand and Australia. Kiwi is the name of one species. Beautiful mats

are made of the feathers of the white variety, but it takes ten years and more to collect enough feathers to make even a small mat,



which would sell for about one hundred and fifty dollars.

Birds without song belong to Hawaii. In Honolulu one sees a bird about the size of the robin, an independent sort of fellow, that walks about like a chicken, instead of hopping like a well-trained bird of the United States, and it has no song.

A bird that walks and swims, but does not fly, is the penguin. No nests are made by penguins, but the one egg laid at a time by the mother is carried about under her absurd little wing or under her leg.

The largest of flight birds is the California vulture or condor, measuring from tip to tip

nine and a half to ten feet, and exceeding considerably in size the true condor of South America. The bird lays but one egg each season—large, oval, ashy green in color, and deeply pitted, so distinctive in appearance that it cannot be confounded with any other.

The California condor is rapidly approaching extinction, and museums all over the world are eager to secure living specimens. It is believed that there is only one in captivity.

Another large bird is the rhinoceros bird, which is about the size of a turkey. One recently shot on the island of Java had in its crop a rim from a small telescope and three brass buttons, evidently belonging to a British soldier's uniform.

A bird which is swifter than a horse is the roadrunner of the southwest. Its aliases are the ground cuckoo, the lizard bird, and the snake killer, snakes being a favorite diet. In northern Mexico, western Texas and southern Colorado and California it is found. The bird measures about two feet from tip to tip and is a dull brown in color. Its two legs are only about ten inches long, but neither horses with their four legs, nor hounds, nor electric pacing machines are in it for swiftness when it comes to running.

Most curious are the sewing or tailor birds of India—little yellow things not much larger than one's thumb. To escape falling a prey to snakes and monkeys the tailor bird picks up a dead leaf and flies up into a high tree, and with a fibre for a thread and its bill for a needle sews the leaf onto a green one hanging from the tree, the sides are sewed up, an opening being left at the top. That a nest is swinging in the tree no snake or monkey or even man would suspect.

Many a regiment cannot compare in perfection of movement with the



THE PENGUIN.

flight of the curlews of Florida, winging their way to their feeding grounds miles away, all



THE CONDOR.

in uniform lines, in unbroken perfection. The curlews are dainty and charming birds to see. Some of them are pink, and some are white.

All very young birds, by a wise provision of nature, are entirely without fear, until they are able to fly. The reason of the delayed development of fear is that being unable to fly, the birds would struggle and fall from their nests at every noise and be killed. Suddenly, almost in a day, the birds develop the sense of fear, when their feathers are enough grown so that they can fly.

It is always a source of wonder to Arctic explorers to find such quantities of singing birds within the Arctic circle. They are abundant beyond belief. But the immense crop of cranberries, crowberries and cloudberries that ripen in the northern swamps accounts for the presence of the birds.

*Selected.*



## TOPICS OF THE TIMES.

### THE AMERICAN INDIAN AS A FARMER.

THE Latter-day Saints have always felt a peculiar interest in the aborigines of this country. They have beheld them waning in number, and resisting every effort to bring about among them a higher standard of living. From the beginning of our national history, the government has pursued the policy of crowding the Indians on to large reserves of land, commonly known as Indian reservations. On these reservations the Indians have pursued their wild, unpromising lives. From time to time efforts to educate the different tribes have seemed almost wholly without desirable results. The instinct of the Indian has been so strong that in perhaps most cases after

spending three or four years under civilized conditions in the school-room, he will gladly return to the blanket and his roving habits. These failures have led many to believe the Indian wholly incapable of any higher civilization, and the Latter-day Saints have even felt discouraged in their efforts to promote the spiritual and intellectual welfare of the red man.

Of late, however, there have been observed some very encouraging indications, and from these indications it would seem that we have reason to believe that compelling the Indian to take up farm life will result in the next few generations in a marvelous change in that race. In order to make farmers out of the Indians, our government began for the first time in 1887 to distribute to the Indians



small farms. The government furnished these farms with the necessary equipments, and put experienced white farmers upon them to train the Indians. This policy at first led to great opposition, and the red man was more disposed to fight than to farm. Outbreaks occurred on some of the reservations, but the policy was persisted in, disturbances were quelled, and time was taken to give the matter as thorough a test as possible. After fourteen years some results have been achieved that command attention and seem to be of the most encouraging character. There are in the United States today some 267,800 Indians. Of these, 229,000, on reservations mostly, do not work; but something like seven per cent of the reservation Indians make their own living, either by farming or cattle raising.

One of the latest reports on the subject of the red man as a farmer states that there are 38,000 Indians today who earn their own living by farm work. In 1900 they sold farm products amounting to \$1,408,865. This was nearly \$40 per capita. Of these 38,000, thirty per cent of them had never farmed before that year an acre of ground. We are told that one Indian farmer in Kiowa, Oklahoma, marketed last year his farm products for \$3,500. Those who have taken great interest in promoting the spirit of agriculture among the red men are very enthusiastic in predicting for them a great future, and they are equally sanguine that they have now found a solution for the civilization of the American Indian. Of course the government yearly expends large amounts—from four to five millions every year—in the education of the Indian, in teaching him how to farm, and in setting him up in business. It is said that some of the Indians make most excellent cattle raisers.

These remarkable changes in the conditions of the red man have been brought about for the most part within the last four or five years. When we realize how the unfortunate aborigines of this country have greatly

declined from the early settlement of America, so that now their number is but a few more than a quarter of a million in the United States, the friends of the red man have naturally felt apprehensive about his early extinction, and especially those friends, the Latter-day Saints, who have looked forward to the time when these people, the Lamanites of the Book of Mormon, would receive the Gospel very generally and be the recipients of those strong manifestations of the Spirit of God which their ancestors sometimes witnessed. If this new movement to teach the Indian in the art of agriculture is to preserve him from extinction, and elevate him to civilized life, all hail to the important discovery of a system of education which gives promise of lifting our Lamanite brethren to a higher and more desirable standard of living.



#### VITAL STATISTICS.

While the span of human life is visibly lengthening in those countries with which we are most familiar, the beneficial effects of this lengthening of life is measurably offset by the decrease of births. We often hear of France as an example in point, but now statisticians tell us that in the United States we should be no better off were it not for the constant immigration of foreign and more fertile races to our shores. In days of old when a race became debauched by luxury and gradually dwindled by reason of sterility, other more vigorous races descended upon them, and occupied their place and nation, doing the work in the world's history that the others had failed to fulfill. Today this is changed, and the movement of the various races and peoples in immigration does the work that was done by armed forces in more ancient days. Yet the statements regarding the growing sterility of the American race are alarming to all those who love their country; as it is scarcely to be expected that the descendants of the races that are now

filling up the land will be the equals of the children of the Pilgrim fathers and their kin who for the highest and purest of all motives left their European homes, crossed the great waters and settled in this then barren land.

Again this gradual but uninterrupted decrease in vitality and stamina tells its own story; that of a departure from the primitive and natural modes of life, lived by the forefathers of present day Americans, to manners and modes that are degenerate and inconsistent with the types adopted as their ideals by the earlier generations.

The effect of this change would be much more marked were it not that sanitary science, associated with the growth of knowledge in vital problems, has increased the average length of life in most civilized countries. For example we may take the remarkable development of longevity among reigning princes during the last half century. In July, 1849, there were fifty-one sovereigns, great and

small, in Europe, among whom there was but one, the King of Hanover, over seventy years of age. Today there are forty; and among these are no fewer than fourteen above that age, of whom the Pope, the Grand Duke of Luxemburg, the King of Denmark, the Grand Duke of Mecklenburg-Strelitz, and the Regent of Bavaria are all over eighty. The ex-Empress Eugenie is seventy-five, and the ex-Queen Isabella II, is seventy. The longevity is the more remarkable as there has been a marked increase in assassinations of heads of states. In the first year of the last century the Czar Paul was killed; but we can recall no other such murder until that of the Duke of Parma in 1854. Since then a Sultan, a Czar, an Empress of Austria, a King of Italy, a President of the French Republic, and two Presidents of the United States have been «removed» by assassins. This latter fact also emphasizing the degenerate condition, at any rate spiritually, of the present generation.



## NOTES ON OUR ANNUAL STAKE SUNDAY SCHOOL CONFERENCES

### UTAH STAKE.

**T**HE annual Sunday School conference of the Utah Stake was held in Provo on Saturday, August 17th and 18th. On Saturday there were present of the General Superintendency Elder George Reynolds, and Elder Henry Peterson, of the Deseret Sunday School Union Board; of the stake presidency, Elders David John and Joseph B. Keeler, and all the members of the stake superintendency. On Sunday, besides the local workers named, there were present Elders John M. Mills and Henry Peterson of the Union Board.

All the meetings usual to such occasions were held, and on Sunday they were well attended.

The program, as is usual, consisted of reports of superintendents, speeches, class exercises and musical selections.

Among other things reported, Superintendent Vance, of the Pleasant View Sunday School, stated that on fast-days, to add life to the exercises, they chose a text or passage of scripture as a leader, to which all are invited to speak. Besides the good result of adding life this method reveals defects and shortcomings that need to be corrected.

Among the class exercises one was given by the Provo Second Ward of more than usual merit. The lesson was recited by a number of bright little girls of the first intermediate department. The subject of the lesson was: "Feeding the Four Thousand." The points of excellence were the readiness with which the pupils answered the questions in their own language, the aptness of illustration and the concreteness with which the teacher presented the subject.

Musical numbers of note were the singing of the «Mormon Boy» by a class of little boys, and the «Mormon Girl» by a class of girls. The latter, composed by Elder William Clegg of Springville, is a counterpart of the former. In addition to these «The Teachers' Work is Done,» a beautiful song composed by Miss Annie Pike in honor of our beloved «teacher,» Brother Karl G. Maeser, was sung with much feeling and inspiring effect by the Boshard and Pyne quartette.



#### SUNDAY SCHOOL NOTES.

Elder F. G. F. Huffner, writing to the *Millennial Star* from Berlin, the capital of Germany, says: «Once more the Elders and Saints of the Berlin conference have been favored with a spiritual feast. On Sunday morning, July 28th, 1901, at 10 o'clock, our Sunday School convened as usual under the

direction of Superintendent Wilford C. Nuttall, and was favored with a visit from Apostle Francis M. Lyman, President Sylvester Q. Cannon, of the Netherlands mission, and President Arnold H. Schulthess, of the German mission. The classes went through the regular exercises and were each in turn called upon by our visitors. At 11 o'clock all re-assembled and listened to a few words from Apostle Lyman and President Cannon, who expressed themselves as being well pleased with the work being done in our Sunday School. The school is thoroughly organized and has four departments, each of which has a separate class-room. There is an average attendance of seventy-five, of whom sixty-five per cent are children of non-members. We are very much encouraged and feel that a great work is being done. At the close of the school, as the members marched out, Brother Lyman shook hands with them as a representative of President Snow, as well as an Apostle.»



At the late annual stake conference of the Utah stake, the following new appointments were made: Sister Josie Booth, stake Sunday School secretary; Sister Clara Holbrook, assistant secretary, and Brother Eugene Fletcher, treasurer.



#### AN OBJECT LESSON.

SIR WALTER SCOTT, while crossing one of the lakes in Scotland, noticed that on one of the boatmen's oars was written the word «Faith,» and on the other, «Works.» He asked what it meant. For answer the old man laid hold on the oar «Faith» and beat vigorously upon

the water. The boat went round and round. Then he let that oar alone and used the other, «Works.» The boat still went round. Then he rowed with both «Faith» and «Works,» and the boat went straight forward.



# FOR OUR LITTLE FOLKS.

EDITED BY LOUISA L. GREENE RICHARDS.

## THE DOG AND PONY SHOW.

ONE night, not long ago, when the moon and stars shone brightly in the heavens, a few boys and girls thought they would like to go to the dog and pony show for a change. So we started off in the cool night air, for the day had been very warm and dry.

When we went into the tent a strange thing happened. A very well dressed lady and her husband came in with a very stylish air, as if they were above the common class of people. But rich and poor, strong and weak are all God's children; none are made of any better material.

The lady and gentleman were eating peanuts. When the lady came across an elephant she thought she would play a joke on Mr. Elephant, so she handed him an empty shell. The elephant took it, of course, thinking it had a peanut in it.

You can't fool an elephant. I think they have a little more sense than some people, especially the lady. She walked around looking at the other animals and laughing to herself to think what a good joke she had played on the animal. While she was doing this the elephant walked away and filled his trunk with sloppy water, and threw it all over the lady. Then she felt differently.

While she was trying to get out of the fix she had gotten into, Mr. Elephant went off seemingly laughing to himself to think what a joke he would have to tell his comrades.

We sat down, for we had a very good seat.

A little sprinkler came in first, pulled by two small ponies, and made a very nice showing. Then came the parade, composed of many delightful things; there were dogs, ponies, monkeys and clowns.

There was a comedy played by three men, which was very funny. One, whose name was Dick, was a merchant. He was selling pies. He had sold two pies, one to each of the other men. One man's name was Sam, the other's Jim. They would not pay for the pies, and Dick had quite a time. He trotted from one to the other, each telling him the other would pay for the pies. While this went on, they were eating them as fast as possible. At last Dick could hold in the joke no longer. He told Jim and Sam, as they ate the last bite, that they were cat pies. You should have seen Jim and Sam. They tried to spit up the pies, but did not succeed very well. But the tricky merchant was gone. Sam had fallen into a faint. Jim got hold of a barrel, for he thought there was water in it. He tried to make Sam drink it, but instead of water out jumped some cats.

The evening passed off very pleasantly, with many more pleasant things than I have time to tell.

MARY WATSON,

Aged Twelve.



## BOBBY'S POCKET.

OUR Bobby is a little boy of six years old or so; And every kind of rubbish in his pocket he will stow.

One day he thought he'd empty it (so he again  
could stock it);

And here's an alphabet of what was found in  
Bobby's pocket:

A was a rosy Apple, with some bites out here  
and there;

B was a bouncing rubber Ball that bounded in  
the air.

C was a crispy, crusty Cake, with citron on the  
top,

D was a dancing Donkey, that could jump  
around and hop.

E was a little robin's Egg, all speckled blue and  
brown,

F was a fluffy Feather that was white and soft  
as down.

G was a lively Grasshopper, whose legs and  
wings were green;

H was a grimy Handkerchief, that once perhaps  
was clean.

I was a plaster Image, that had lost its plaster  
head;

J was a jolly Jumping Jack, all painted blue  
and red.

K was a keen and shining Knife, 'twould cut  
the toughest bark;

L was a little wooden Lion, strayed out of  
Noah's Ark.

M was a Marble, large and round, with colors  
bright and clear;

N was a bent and rusty Nail, of little use, I  
fear.

O was a tiny Oil Can, which was always upside  
down;

P was a Penny Bob had saved to spend some  
day in town.

Q was a Quilted Ear Tab, which had lost its  
velvet mate;

R was a Ring with glassy gem of wondrous  
size and weight.

S was a String, a piece of Soap, a Stone, a  
Sponge, a Stick,

T was a lump of Taffy, exceeding soft and  
thick.

U was an Umbrella Handle, of silver-mounted  
horn;

V was a comic Valentine, a little creased and  
worn.

W was some sticky Wax, lovely to pinch and  
mould,

X was an old Xpress, worn out in every fold.

Y was a lot of Yellow Yarn, all bunched up  
like a mop;

Z was a jagged piece of Zinc, found in a plumb-  
er's shop.

All these were Bob's possessions; he loves each  
single thing;

And owning all these treasures, he's as happy as  
a king. *Selected.*

#### A NEW KIND OF SPELLING.

Around the garden Johnnie strolled,  
As happy as you please;  
He saw the pretty flowers and heard  
The humming of the B B B B B.

He watched the busy insects, and  
Grew bolder by degrees;  
«I'll just catch one,» said he at last,  
«That big one I will C C C C C.»

He made a grab and then his screams  
Were borne upon the breeze;  
He had been stung, which served him right,  
That horrid little T T T T T.

Indoors he rushed, and there he stood,  
With tears and shaking knees;  
His mother tied his finger up,  
Which quickly gave him E E E E E.

— *Selected.*

#### TO THE LETTER BOX.

His Grandma's Death.

RICHMOND, CACHE CO., UTAH.

We take the JUVENILE. I enjoy reading

the little letters. And I hope to see my letter in print also. My Grandma died Monday afternoon, July 29th, and was buried Wednesday, the 31st. She was seventy-four years old; and was a faithful Latter-day Saint. She always paid her tithing. She was known by many in Salt Lake City, as she lived there before she moved to Richmond. She died of a cancer in her left eye. She always attended the Salt Lake City Conferences, till the last two years.

JOHN ALLEN HENDRICKS. Aged 13.



#### His Father's Sad Accident.

MONROE, UTAH.

I like to read the letters in the JUVENILE INSTRUCTOR, and I take great pleasure in writing one myself. We used to live in Salt Lake City. My father was a carpenter by trade. One morning just before going to his work, which was out in Mill Creek, his conscience told him not to go, but he finally made up his mind to do so. All went well until in the afternoon, when he was working on the cornice of a house, then the scaffold broke down and he fell a distance of twenty-four feet and struck the ground between two large foundation rocks. His saw was clinched so tightly in his hands that they could hardly get it out. He was knocked senseless, his forehead was split, the head of a spike ran up in his throat, and his wrist was put out of place. He was carried home in a buggy, and every time they crossed a ditch he would moan. I can remember the sight yet, as he came home with his face covered with blood. The doctor had to sew

his head together with silk thread. The Elders came and administered to him every day for three weeks, and I know that it is by the hand of the Lord that he was healed. Now we live out here in Monroe, and consider ourselves much better off than when we lived in the city.

From your little friend in the Gospel,

PETER LUNGREEN. Aged 13.



#### A Bad Year for Crops.

ST. JOHNS, APACHE CO., ARIZONA.

We take the JUVENILE INSTRUCTOR. I like to read the little letters in them, so I thought I would write one too. I have four brothers and four sisters alive, and five brothers and one sister in heaven. This is a very bad year for raising crops here. My father planted ten acres of wheat but the bugs and grasshoppers have taken it all. My father is fifty-four years old and my mother is forty-eight. I am thirteen years old. I plow for my father.

From your new friend,

RICHARD GIBBONS HOLGATE.



#### A Little Mormon Farmer.

MCCAMMON, IDAHO.

We live on a farm and I am nine years old. I have to go two miles to school. I go to Sunday School and Primary. My papa is the superintendent of the Sunday School, and my grandma is my teacher. I have two brothers and two sisters. I am a little Mormon boy.

WILLIE LEWIS.

WORDS BY J. H. WARD.

# OUR NATION'S GLORY.

MUSIC BY H. A. TUCKETT.

*Animato.*

Our Sun - day Schools our Sun - day Schools, The glo - ry of our  
The rich may boast of pleas - ures rare, But we can scarce be-  
As some-times down tha west - ern skies, The fi - ery suo - set  
This glo - rious light of ist - er days, Is on - ly in its

na - tion; 'Tis here we learn life's gold - en rules, And du - ties of our  
Ileve them; That thy in pur - er joys have share, Than those our school could  
In - gers: The gates of heav'n seem to our eyes, Un - looked by un - seen  
dawn - ing: The hill - tops catch the moro - ling rays, Soon vales will see the

sta - tion. The poor may learn their hon - est worth, The rich may learn their  
give them. O hap - py hours of peaceful rest, Vouch - safed in life's glad  
fin - gers. So Sun - day songs, like echoes far, Pro - claim the won - drous  
morn - ing. Then in that noon - tide splendor rare, 'Twill be a fact worth

du - ty; May learn our mis - sion here on earth, That good - ness gives us beau - ty.  
morning They'll make our lat - er years more blest, With mem'ries sweet a - dorn - ing.  
sto - ry: As sun - set holds the gates a - jar, And half re - veals its glo - ry.  
knowing: That in the har - vest we'll have share, Be - cause we helped the sow - ing.

Then let our hearts be filled with joy, Our

**CHORUS.**  
Then let our hearts be filled with joy, Then let our hearts be filled with joy, Our

hap - py - voice - es ring - ing: Here we have bliss with  
 happy, youthful voice - es joy - ous ring - ing: Here we have bliss without al - ley, Here  
 out al - ley, While heav - en - ly an - thems sing - ing.  
 we have bliss without al - ley, While heavenly an - thems we are sweetly sing - ing.

## A WOMAN'S CONCLUSION.

I said, if I might go back again,  
 To the very hour and place of my birth;  
 Might have my life whatever I chose;  
 And live in any part of the earth;

Put perfect sunshine into my sky,  
 Banish the shadow of sorrow and doubt;  
 Have all my happiness multiplied,  
 And all my sufferings stricken out;

If I could have known in the years now gone,  
 The best that a woman comes to know;  
 Could have had whatever will make her blest,  
 Or whatever she thinks will make her so;

Have found the highest and purest bliss  
 That the bridal wreath and ring enclose;  
 And gained the one out of all the world  
 That my heart as well as my reason chose;

And if this had been, and I stood tonight  
 By my children lying asleep in their beds,  
 And could count in my prayer for a rosary  
 The shining row of their golden heads;

Yes! I said, if a miracle, such as this,  
 Could be wrought for me, at my bidding, still  
 I would choose to have my past as it is,  
 And let my future come at will.

I would not make the path I trod  
 More pleasant or even, more straight or wide;

Nor change my course the breadth of a hair,  
 This way or that way to either side.

My past is mine and I take it all;  
 Its weakness—its folly, if you please;  
 Nay, even my sins, if you come to that,  
 May have been my helps, not hindrances!

If I saved my body from the flames  
 Because that once I had burned my hand;  
 Or kept myself from a greater sin  
 By doing a less—you will understand;

It was better I suffered a little pain,  
 Better I sinned for a little time,  
 If the smarting warned me back from death,  
 And the sting of sin withheld from crime.

Who knows its strength by trial, will know  
 What strength must be set against a sin;  
 And how temptation is overcome,  
 He learns who has felt its power within!

And who knows how a life at the last may show?  
 Why, look at the moon from where we stand!  
 Opaque, uneven, you say; yet shines,  
 A luminous sphere complete and grand!

So let my past stand, just as it stands,  
 And let me now as I may grow old;  
 I am what I am, and my life for me  
 Is the best—or it had not been, I hold.

*Phebe Cary.*



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Sarah Watson, City	Isabella H. Leatham, City	Louise Watson, City
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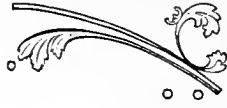
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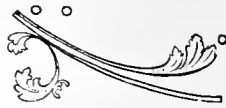


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